6/Velland D.E-4.5 (no date) 1959-1960 50'Sk Uru 50'In

Bibliographic Notes and Documents on the Uru
[Notes et documents bibliographiques sur les Chorog]

J. Velland

Paris-Lima: 1959-1960
Travaux de l'Institut Français d'Études Andines
Vol. 7, pp. 29-41

Translated from the French by A. Brunel

Human Relations Area Files

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[Title page]

/Uru/

[1] In several previous works we have cited a series of unpublished documents on the Uru.

Some of these documents were published by Créqui-Montfort and Rivet in their study on "La langue uru ou Puquina /The Uru or Puquina Language/," which appeared in the Journal de la Société des Américanistes de Paris, XVII, XVIII, and XIX. 1925, 1927.

Others are unpublished or were published unknowingly in local or obscure periodicals.

It seemed to us necessary, as a sequel to Créqui-Montfort's and Rivet's work, to publish the texts of some of these documents. We were unable to reproduce them in their entirety, but we extracted from them the chief passages concerning the Uru.

For other, minor works, we have merely listed bibliographic references.

Notes on the Uru

[2] The Uru give themselves the name of kot'suñs, "people of the Lake." In old tales they are sometimes called jetsuts (cochuns), a personal pronoun of the first person plural with an exclusive sense, meaning in their language "we, the kind of us" as opposed to other men. The name ochi-puna, found in Father de la Calancha's chronicle, corresponds to ochits-suñs (cochuns suñs), literally "our people" or "we, our kind of people," as opposed to other peoples. The Uru call other men nost'naka, "different people," or nost'aus'chay, "dry men," "land people." Similarly, Aymara-and Quichua-speaking Indians call Aymara agriculturists suaña jaque, also /meaning/ "dry men."

The Aymara of the mountains call their Uru neighbors /jo/ uru or uro (ururu, duro). [illegible] the second a sound

[illegible]

[illegible] ... [illegible] ... [illegible]

[illegible] ... [illegible] ... [illegible]

[illegible] ... [illegible] ... [

Archivo-I D.S-6.5 (no date) 1959-1960 tif'24 Ura tif'24

[16th Century]

[45] [illegible] /
[illegible] its own, without cultivation, and which they call quinua [illegible] or cereal; all of these Indians are fond of and eat the meal of same...../Translated from the Spanish./

(Historia del origen y genealogia real de los Reyes Incas del Peru /History of the Origin and Royal Genealogy of the Inca Kings of Peru/, 1608. Constantino Bayle edition. Madrid, 1840, p. 154.)

[46] [47] [48] /Of/.... The Uros were useless that the Inca sent for when the army was short, and they were compelled to follow the flags, not knowing even how to hold a bow; they went into battle almost without weapons and they and some of the Puquinas were killed like flies because they had no military training, they let themselves be killed like animals. /Translated from the Spanish./

(Ibidem, p. 184.)

Garcilaso de la Vega

[49] ...and the Puquinas, Collas, Urus, and Yunca Indians, and other nations that we create and dull, and owing to their crudeness, even speak their own languages poorly..... /Translated from the Spanish./

(Primera parte de los Comentarios Reales /First part of the Royal Commentaries/..... VII, Chap. 4.)

Oliva (Rev. Father Anello)

[50] [51] ...(Manco Inca) ordered that...useless people, as the Uros were, who are ignorant and useless, should each one of them gather one reed tube full of lice each month, so that no one should be idle...../Translated from the Spanish./

(Historia del Reino y Provincias del Perú, de sus Incas Reyes /History of the Kingdom and Provinces of Peru, of its Inca Kings/...., 1598. 1895 edition, Lima.)

Ramirez (Baltasar)

[52] The Uru Indians are a people who live on lakes, such as the lake of Chucuito and that of Paria, and in other parts.

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[16th. Century]

/31 cont./

[195] They build their houses on the water on rafts of hay or rushes,
[148] which in Peru are called totora and in New Spain tule....."

[128] ...They subsist on the fish of the lakes, which is abundant,
although not very good.... They dress badly and eat, aside
[101] from fish, what they can steal from their neighbors on land;
they are crude and coarse and almost bestial people. They
[98] were not accustomed to pay tribute or service; and on a general
[85] visit that Don Francisco de Toledo made he had them entered
in a tax register and settled off the water, and thus they now
pay tribute and service and live under the Church and in some
order..../Translated from the Spanish./

(Descripción del Reyno del Perú /Description of the Kingdom of Peru/...., 1597. Quoted by Victor M. Maurtua: Juicio de límites entre el Perú y Bolivia /Arbitration of boundaries between Peru and Bolivia/, Barcelona, 1906, I, 295-296.)

/32/ Herrera (Antonio de)

[124] ...in (this lake of Titicaca) there grow large quantities
of a reed which they call totora, which is fodder for horses and
pigs, and which the Uro Indians use to make houses and boats
[101] and for food, and whatever else they need. These Uros are so
wild, that when asked who they were, they replied that they
were not men, but Uros, as though they were another species
of animals..../Translated from the Spanish./

(Historia general de los hechos de los Castellanos en las Islas y /General History of the Deeds of the Castilians in the Islands and/...., Madrid, 1601-1615, III, 5th decade, p. 92.)

Acosta (Father José de)

[133] Into this lake (Titicaca) flow ten voluminous rivers, it has
only one outlet and not a very large one, although it is said
to be extremely deep; over which it is not possible to build a
bridge, owing to the depth and breadth of the water, nor to
cross over in a boat, owing to the fierceness of the current,
according to what they say.

Archives--A D.F-4.8 (no date; 1910-1960 1934 Uru 1934

[16th Century]

/32 cont./

[195 [991] [124] according to what they say. It is crossed on a remarkable contrivance, peculiar to the Indies, a straw bridge placed on the water itself, which is of such light material that it does not sink, and it is a very safe and easy crossing....there grow large quantities of a type of reed that the Indians call totora, which they use for a thousand things, because it is food for pigs and for horses, and for the people themselves; and with it they make house and fire, and boat and whatever is needed; so much do the Uros find in their totora. These Uros are so [101] brutish that they themselves do not regard themselves as men. It is said of them that when asked what people they were they replied that they were not men but Uros, as though this were [341] another class of animals. Entire pueblos of Uros were found living on the lake, on their totora rafts, joined together and fastened to some large rock, and they may fetch themselves off from there and move a whole pueblo to another location; and thus when sought today where they were yesterday, no trace of them is to be found, or of their pueblo..../Translated from the Spanish./

(Historia natural y moral de las Indias /Natural and Moral History of the Indies/. 1590. Book II, Chap. VI.)

Noticia sobre los Indios Uros en un Memorial de la Epoca del Virrey Toledo /Note on the Uro Indians in a Memorial of the Epoch of the Toledo Viceroy/.

[195 [48] [511] The Inca, being below Lima, sent one of his captains, called Casiracapa, to those heights with many men, to survey the land and recount to him what he saw there, /33/ and while traveling through the land he came across some people whose dwellings were like those of animals, and who lived in them like brutish animals, around a large Lake, naked, and eating nothing but roots of plants that grew in the Lake, and some Fish if they caught it, and when the Captain saw these people, [928 [919] he recounted the fact to the Inca and was sent by him to remove them from the Lake and resettle them among the

1 [i.e., Lake Titicaca outlet--Ansart]

[16th Century]

/33 cont./

175 Neighboring Pueblos, and he removed and resettled them:
648 The damage they caused in the places where they were /re-
728 settled/ was such, since they stole all they could, that the
599 inhabitants, unable to bear with it, asked Casiracapa to rid them of those people, because they robbed them, ate their livestock, and were not useful in any way whatsoever; the Captain advised the Inca of this and he was ordered to return them to the Lake from which he had removed them, and to threaten them with the death penalty if they were to leave it;
[101] these people of whom I speak are called Uros, the lake where
[131] they were found is that of Paria where they are now plying their old trade, which is to steal and to eat; some have set up small
[269] villages, and they go out to steal, and it is astonishing what is said of these Indians, that they steal from the herders who live there a haul of pigs and eat it in one night, which if so many people did not attest to it would not be believable; I have ascertained that three Indians stole 12 sheep from the area and ate them in two days without leaving anything usable: they are infidels in addition. Your Excellency would perform a great service to Our Lord by removing them from there so
[356] that they and their descendants might become Christians, and giving them lodgings of some sort because their foul dwellings defy description. /Translated from the Spanish./

(Document contributed by Dr. Raul Porras Barrenechea.)

175 Visita de los Indios de la Provincia de Chuquito que estan en cabeza de S. M. Lima, 1568. /Visit of the Indians of the Province of Chuquito Who Are on the Register of H. M. Lima, 1568/.

[119] This document from the General Archives of the Indies in Seville (A.G.I.), Justicia section, File No. 479, was analyzed by Marie Helmer in these Travaux, III, pp. 115-150, 1951.

[16th Century]

/33 cont./

175 Repartimiento general de los Indios que se an de ocupar en la labor de las Minas y beneficio de los ingenios lamas y relaves de la Villa Imperial de Potosi, con las /34/ ordenanzas que en ello se an de quedar, fechas por el Escmo, Senor Don Francisco de Toledo, Virrey que fue de estos reinos /General Repartimiento of the Indians who are to be employed in work in the Mines and labor in connection with the mills, llamas, and metal sweepings of the Imperial Town of Potosi, with the ordinances that are to apply to it, ussed by his Excellency, Señor Don Francisco de Toledo, when Viceroy of these kingdoms/ (Lima, 16 August 1578).

175 162 This text gives two successive censuses, one in 1578, the other in 1596.

[648] [466] For the work in Potosi two Uro mitayos were the equivalent of one Aymara mitayo, whence this information on the number of Uros in the census of the population of 16 provinces subject to the mita /forced labor/.

	1578		1596
Uros:	2,558	in Paria (Poopo)	3,038
	67	" Pune	62
	400	" Quillagas y Asanaquis	400
	581	" Aullagas y Uruquillas	581
	53	" Urinoca	53
	2[illegible]	" Andamarca y Cofquemarca (Carangas)	256
	[illegible]00	" Totora	100
	[illegible]2	" Cinquicona y Sanaya	102
	147	" Machaca la chica	147
	221	" Machaca la grande	111
	138	" Viacha	?
	203	" Tiaguanaco	?

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[16th Century]

/34 cont./

1578			1596
175 162			
632	"	Guaki	632
58	"	Copacábana	88
380	"	Puno	380
245	"	Paucarcolla	240
419	"	Capachica	515
242	"	Moho y Conima	141
350	"	Carabuco	—
162	"	Guaicho	—
442	"	Hachacache	442
44	"	Guarina	?
58	"	Caracoto	108
120	"	Juliaca	120
59	"	Nicasio	159
79	"	Ayaivi y Chuchero	49
230	"	Lampa de Esquivel	231
23	"	Lampa de Xare	25
141	"	Canavilla	141
210	"	Cavana	216
210	"	Atuncolla	210
276	"	Mañasso	276
75	"	Horuro	75
149	"	Arapa	149
589	"	Samany Susi	589
276	"	Táraco	265
91	"	Azangaro	91
46	"	Caxiguana	46
128	"	Chupa	128
/35/ 94	in	Achaya	98
—	"	Carauco	44
—	"	Numa	22
—	"	Coata	448

/Table given in Spanish./

(Document contributed by Miss Marie Helmer.)

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[16th Century]

A U 175 162 /35 cont./

Machuca (Juan Lozano)

. . . In the bay of Atacama, where the port (Cobija) is, there are 400 Uro Indian fishermen. . . . Likewise in the city district and environs of Tarapaca, which extends from the port of Pisagua and Hique-Hique, where there are Uro Indian fishermen, to the port of Loa, there are many mines. . . . The repartimiento of the heirs of Lucas Martin Begaso is under the jurisdiction of the city of Arequipa and there must be some 2,000 Aymara Indians and more than 1,000 Uro Indian fishermen in the said territory. . . . /Translated from the Spanish./

(Relaciones geográficas de Indias /Geographic Reports on the Indies/, II, Appendices, pp. XXV, XXVI, and XXVII.)

U 175 162 433 735

Aside from the 4,000 Aymara Indians of Lipez, there were in this repartimiento another 1,000 Uro Indians, a poor people who neither sow nor reap and who subsist on the hunting of guanacos and vicuñas and on fish and roots found in the marshes, which they call coroma; and herewith the 4,000 Aymara Indians claim poverty, because while rich in native livestock and reaping and sowing and conducting trade and barter in this town of Potosi, Tarapaca, and Atacama, and founding many metals, which they extract from the mines, they excuse themselves from paying tribute to H. M. under pretext of being poor, like the 1,000 Uro Indians who truly are. . . . /Translated from the Spanish./

A 175 162 433 735 [648] [651]

(Ibidem, Appendix 3.)

U 175 120 [131]

Jujuy Archives

Dr. Ernesto Sourrouille, in the historic studies he carried out in the Jujuy archives and with private documents (testaments, grants, etc.) told me, that at the western source of the Orosmayo River, in the Department of Santa Catalina, south of the Cerro Esmoraca, there lived a tribe of Uro Indians like those who share a boundary with the Atacamas. . . . /Translated from the Spanish./

[16th - 17th Centuries]

/35 cont./

175 (Juan Alfonso Carrizo, Cancionero popular de Jujuy /Book of Popular Songs of Jujuy/, p. XV, Tucuman, 1935.)

/36/ Calancha (Father Antonio de la)

In his Cronica moralizada /Moral Chronicle/ of the order of St. Augustine, Father de la Calancha speaks at length and in several passages of the Uru.

[162] [181] In the Province of Paria which the illustrious benefactor Lorenço de Aldana gave us...; the largest number of Indians who inhabit it are Uro Indians, the most ignorant people of Peru, obscene and dark-skinned /renegrida/ they eat raw meat, lived on Lakes, and only like marshy country. [103] The chief pueblos in this Province are Paria or Challacollo. /Translated from the Spanish./

(Volume I, p. 353.)

[162] [797] [181] This pueblo (of Challacollo) had 2,400 tax-paying Indians who were being catechized by our Order.... These are crude Uro Indians, without breeding, dark-skinned /renegrida/, without cleanliness, enemies of social intercourse, and not at all [296] prone to the cult of our faith; for subsistence and gain they fish in the lake of Paria...those who live on land /do so/ in [342] sepultures underground owing to the cold, and when they live on the lake, their houses are on platforms and cattails...the [137] Uro Indians are born, grow up, and live on this lake over the water on the cattails, which here are called totorales, and which are very thick, and with this kind of light rushes, here [291] they live with no clothes or coverings (and this in a very cold [797] land) than some mats of these cattails.... Their language is the most obscure, disjointed, and crude of all in Peru, entirely guttural, and it cannot be written without great confusion. [103] There is another pueblo that is called Capinota, and it is a [797] Priory with a subsidiary church of Uro Indians called Charamoco where the teaching religious of Itapaya teaches since he is only one league away.... There is another pueblo four leagues

[17th Century]

/36 cont./ There is another pueblo four leagues east-west of Challacollo called Toledo, whose Indians are resplendent, skillful, courteous..., these Indians came from other Provinces and the Inca settled them there, to become masters of those Uros, but he could not (as neither could the religious) use soap to whiten an Ethiopian: they are somewhat less crude, but they are still without breeding....

...How many times did our religious, at the peril of their lives (owing not to the depth of the water but to the thickness of the totora) go to save Indians of over 30 and 40 years of age who were unbaptized and who had never come to a town.... Their idolatries are to worship the sun and this lake.... They are inclined to steal...they are wolves because they will eat a raw sheep and they wear the nail of the right thumb so long and so sharp /37/ that they can tear it up without need of a knife....For years I heard it said in that Province, like a refrain: "From the Uro Indian, no man is safe..../Translated from the Spanish./

(Ibid., I, 650-651.)

In the second volume La Calancha mentions the Uros of Titicaca under the name of Ochozumas. These Indians were centered in the totora beds of the Desaguadero /"outlet"/ and on the small island of Simillake.

...They are lords of this totora bed, they have it all defiled, and they have made passageways, and hidden paths throughout, and they set deadly ambushes for those who, unaware of the hidden spot, dare to enter the totora bed, as we shall see later. These Ochozuma Indians, in the safety of this cover, have dared in former years to commit great misdeeds, robbing, laying waste neighboring pueblos and ranches, stealing livestock, clothing, and whatever else they could lay their hands on. These last few months their audacity has been great, they made forays openly and in the light of day, into the pueblo of Guaqui, seat of the corregidor of the Pacages, so that the region was terrified, and the royal road of these realms was unsafe..../Translated from the Spanish./

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[1624-1924 Centuries

/37 cont./

195 701 721 648 Nearly all of this first book of Chapter XVII is devoted to the great rebellion of these Indians, led by mestizos or Spanish bandits, like their last chief, a certain..."Don Pedro Laine, a fierce and bold man, the son of the Auditor /Contador/ Ansa, who is regarded by them as a great sorcerer.../cited in Spanish/."

(Crónica moralizada de la Orden de San Agustin en el Perú /Moral Chronicle of the Order of Saint Augustine in Peru/. Lima, 1653. Vol. II, Chap. XVII, First Book.)

195 Diligencias e informaciones hechas para sacar de la isla del Choro y del Paraje de Villivilli en el Lago Poopo a los indios sus habitantes, considerados como infieles y perniciosos /Measures and inquiries carried out to remove from the island of Choro and the region of Villivilli in Lake Poopo their Indian inhabitants, regarded as being infidels and destructive./

[131] Report made by General Don Francisco García Picado, Corregidor and Lord Chief Justice of Oruro, at the request of the Duke de la Palata, Viceroy of Peru, on the existence of savage Indians on Paria Lake.

[197] Among the witnesses whose testimony was gathered by the commissioners /Commissaires/ we find..."the Teaching [635] Father Fray Nicolas de Loayza, a religious of the Order of Our Father Saint Augustine...of Chacacollo, the principal [169] pueblo of the district of the corregidor of the province /38/ of Paria, and of its native Indians called Urus, and of some outsiders who live in said pueblo and the neighboring areas under its authority...a person who has known them for 35 [197] years and has more than sufficient experience...teaching them the Christian doctrine in three languages: the general one, Aymara, and their own mother tongue, which they call Ura.../cited in Spanish/."

(Document partly published in the Revista del Instituto de Sociología Boliviana in Sucre, by Gunnar Mendoza L. under

[16th 17th Centuries

/38 cont./

the title: "Posición geográfica de los indios Urus en el Lago Poopo /Geographic location of the Uru Indians on Lake Poopo/." III, No. 3, 50-55, 1943-44. This document was made known to us by Dr. Guillermo Francovich, at the time Rector of the University of Sucre.)

Ludovico Bertonio

The (words) listed here are peculiar to the Aymara of the Lupaca Province....But not on this account should one judge that this vocabulary will be of use only to the priests and other persons who reside in the Province of Chucuyto, and among the Lupaca Indians, because without any doubt wherever the Aymara language is spoken, and in the whole nation of Aymara Indians...because the Aymara nation, although spread out in many and various Provinces, is very similar in language, and manner of speech generally, and thus he who knows well the Lupaca language will without difficulty understand the Indians of other Provinces...except for a few special words, very few, as we have said.

...It is certain that in this Aymara nation, if we count the small ones and the large ones, there are more than 1,000 pueblos or slightly less. Let us see now how many are the preachers who, knowing this language well, with the necessary clarity and proficiency, teach the Gospel. I would not be far wrong if I stated that they are barely 20.../Translated from the Spanish./

(Vocabulario de la Lengua Aymara.../Vocabulary of the Aymara Language/, printed in the house of the Compañía de Jesus de Juli, a pueblo in the Province of Chucuito. By Francisco del Canto, 1612; preface A1 and A2.)

Lizarraga

...This province (Omasuyo) is heavily populated, and most are Puquinas; they are well favored /son recios/ with

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[16th - 17th centuries]

/38 cont./

native livestock, and in addition they share in more maize and wheat than those of other parts, because of /39/ having on their left the province of Larecaja, abundant in both.... /Translated from the Spanish./

(Descripción colonial /Colonial Account/. Biblioteca Argentina. XIII-XIV. Buenos Aires. 1916. I. 227.)

Constituciones sinodales del Obispado del Cuzco, expedidas el 29 de Setiembre de 1891, por el Ilmo Sr. D. Fr. Gregorio de Montalvo /Synodical Rules of the Diocese of Cuzco, issued on 29 September 1951 by the Illustrious Don Fr. Gregorio de Montalvo/.

...Because in many pueblos of this our Diocese as a rule all Indian women, or most of them and some of the Indian men, do not understand the Quechua language, but rather Aymara or Puquina, and for this reason do not know the mysteries of our Faith, and do not confess their whole life, not even at the hour of death, in order to remedy this we order that all parish priests among the Indians, in accordance with the mandate of the third Council, should hear confessions in the language peculiar to their parish, /whether/ Quechua, Aymara, or Puquina, and because this is so different in each pueblo where said language is spoken, within a year of their being appointed to said parishes, they should prepare with the help of Indians who know Spanish /Indians/ a short Confession and Catechism wherewith to confess and instruct these persons, which they must [illegible] under penalty of 20 pesos the first time and twice as much the second, being warned that they will even be deprived of their parishes, if they are negligent in this respect.... /Translated from the Spanish./

Statement of the Bishop of Cuzco, D. Antonio de la Raya, charging the Jesuits on 12 March 1549 to give examinations to clergymen applying for Indian parishes:

[16th -17th Centuries]

/To cont./

...because in like manner it is necessary that the said Aymara and Puquina languages should be taught in this city, since they are spoken in many parts of this diocese and there are great deficiencies in the administration of the holy sacraments because the priests do not know them..../Translated from the Spanish./

Constituciones Sinodales del Obispado de Arequipa hechas y ordenadas por el Illmo. y Rvdo. Senor D. Pedro de Villagomez, Obispo de la Santa Iglesia de Arequipa, en el primero Synodo que se celebró en dicho Obispado que fue por el ano de 1638 /Synodical Rules of the Diocese of Arequipa, issued and ordained by the Illustrious and Reverend D. Pedro de Villagomez, Bishop of the Holy Church of Arequipa, in the first Synod held in said Diocese, which took place in the year 1638/.

/40/ ...The Catechism must be taught in the Puquina language. Heedful that in some parishes of the Diocese the Puquina language is spoken, therefore, in conformance with the disposition of the law and of the Provincial Council, and having made inquiries as to who is most familiar with this language, we entrust the translation and interpretation of the Catechism which the said Council ordered to be published in the said first two languages (Quechua and Aymara), to Dr. D. Alvaro Mogrovexo, curate of the curacy /doctrina/ of the Zarumos, and to Dr. Miguel de Arana, curate of the Habaya and Locumba curacy, so that they may translate it into the Puquina language..../Translated from the Spanish./

(Book I, f. 17, Chap. V.)

...in the Catechism of the Lima Council no prayers were included for the adoration of the Blessed Sacrament, and so that the Indians may learn them, they are ordered to be included here, in the two languages, and to be translated also into Puquina, that is to say, one for the elevation of the Host and one for that of the Chalice..../Translated from the Spanish./

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[16th - 19th centuries]

/40 cont./

175 (Manuscriptos peruanos en las bibliotecas del extranjero /Peruvian Manuscripts in Foreign Libraries/, published by Ruben Vargas Ugarte, 1935. Vol. I, pp. 270-71.)

175 Report on the Province of the Pacajes

648 ...and when the Incas came and conquered this Province of the Pacaxes they caused the Uro Indians to leave the vicinity of the water, and made them live with the Aymaras and taught them to live on and cultivate the land, and ordered them to pay tribute of fish and to make straw hampers. Since they were very crude people, they did not order them, as they usually did, to worship the sun and serve it; and through the [199] [197] contact they have had with the highland Indians they have come to speak the Aymara language and have almost given up their own language, which was Puquina..../Translated from the Spanish./

(Relaciones geográficas de Indias, Madrid, 1881-1897, Vol. II, p. 55.)

000 /The bibliography on pp. 40-41 is omitted in the translation; see the foreign text./

113

[For bibliographical references to Spanish accounts from the 16th and 17th centuries containing some ethnographic information on the Uru, see category 116, pp. 1-16.]